

BOOK Summary (with minor modifications):

RIGHTS OF QURAN (DR. ISRAR AHMED R.A.)

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إِنَّ الْحَمْدَ لِلَّهِ نَحْمَدُهُ وَنَسْتَعِينُهُ وَنَسْتَغْفِرُهُ وَنَعُوذُ بِاللَّهِ مِنْ شَرِّهِ وَأَنْفُسَنَا وَمِنْ سَيِّئَاتِ أَعْمَالِنَا مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ وَمَنْ يَضِلَّ فَلَا هَادِيَ لَهُ وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

قال الله تعالى يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُوا إِلَّا وَأَنْتُمْ مُسْلِمُونَ

وقال تعالى يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا يُضْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

فَإِنْ أَصْدَقَ الْحَدِيثِ كِتَابُ اللَّهِ تَعَالَى وَأَحْسَنُ الْهُدَى هَدْيُ مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَشَرُّ الْأُمُورِ مُخَدَّنَاتُهَا وَكُلُّ مُخَدَّنَةٍ بِدْعَةٍ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ وَكُلُّ ضَلَالَةٍ فِي النَّارِ

أَمَّا بَعْدُ

Dear brothers,

Example of the deep-rooted tree and anchor:

Let us start by imaging a a scene.

Suppose there is a big flood that has come. It is destroying everything that is around us. It is shaking and moving everything with its flow. However, you see that there is one tree which is really deep-rooted. It is not going to go anywhere. What is the best bet for you in that situation? Obviously to hold on to that tree.

What is the Anchor for us:

That deep-rooted tree for us, the Muslims, is the book of Allah SWT. Quran is the anchor – In Surah Al-Kahf, Allah SWT says that this is the book that does not deviate.

Anchors must be solid, strong, and well maintained to be ready when needed. In addition, they must be attached to a foundation capable of bearing the weight of opposing forces.

Life has a way of testing our anchors and tempting us to drift. Nevertheless, if our anchors are correctly placed in the rock of our Redeemer, they will hold—no matter the force of the wind, the strength of the tide, or the height of the waves.

With the passage of time, the criteria for morality in the societies change. In the time trial, when new ideas, new ideologies are causing a deviation, there is one tree that it cling to it, we are not going to get distracted. When people feel like moving with the new ideologies, even though they are against Islam, our resort, our refuge is the book of Allah. It is the anchor that will keep us steadfast on the beautiful religion of Islam.

The chain with the anchor:

The chain that keeps us joined to the anchor is our strength of connection with the Quran. If that is strong, we will remain attached to our anchor. If it is weak, it will break away and we will go with the flood too.

What strengthens the chain

In order to strengthen that chain, we have to ensure that give the Quran its due rights. In the absence of these rights being given, our relationship with the Quran, like any other relationship in the world, can never get strong. So let us ponder over the rights of the Quran.

Background –celebrations for the passing of 1400 years after the revelation of the Quran:

It was in the 1960s that in many parts of the Muslim world, celebrations were announced for the 1400 years of the revelation of the Quran. What happened then was that events were organized where people displayed their beautiful recitations. Quran was written with golden wire and so on. We still see many of these things still happening. People writing Quran on an egg or in a miniature script on a piece of rice and so on. In some countries, people put the Quran on the head of their daughters when they are being married and going to their husband's houses. In many Muslim countries, it is used for putting your hand on while taking oaths and so on. Was the Quran revealed to us for this purpose?

ABOUT DR. ISRAR AND HIS BOOK ON RIGHTS OF THE QURAN:

This question was raised in the minds of many scholars of the time. One of such scholars was Dr. Israr Ahmed r.a. who was deeply disturbed with how people were treating the book of Allah SWT. He accordingly wrote a book and explained the 5 rights of the Quran that we as Muslims are required to fulfill. That book was translated into numerous languages in various parts of the world and millions of copies were distributed. I will briefly explain those 5 rights so that we can fulfill our responsibilities in that regard and strengthen our bond with our anchor, the Quran.

5 rights:

The five rights are as follows:

- Iman on the Quran
- Reading the Quran

- Understanding the message of Quran
- Iqama of the Quran or acting upon the guidance of the Quran
- Conveying the message of the Quran to others

It is very important for us to, firstly, understand what these rights demand from us and then make an effort to fulfill them.

IMAN ON THE QURAN:

Aman ar Rasoolu bima unzila ilahi min rabihi Wal mominoon

The iman on the Quran has two aspects attached to it.

- Iqrar um bil lisan
- And tasdeequn bil qalb

If we say that the Quran is the book of Allah, then we have fulfilled the condition of Iqrar um bil lisaan and we will be legally considered Muslims. But the Iman would not be complete unless our hearts also testify that.

Now take a step back and think. If you and I really believe that the Quran is the book of Allah, what does it need from us. Doesn't it need an effort from us to understand it. Unless we do that, how can we say that our heart testifies that the Quran is the book of Allah.

Reading the Quran:

The second right of the Quran upon us is reading it. The companions of the prophet PBUH never separated themselves from the Quran.

Seven manzail and 30 juzz

Do we know why the Quran was divided between the 30 parts or the Juzz's? The companions of the prophet PBUH used to recite that Quran day and night whenever they get an opportunity. Every week they used to finish one Quran, if not earlier. This is from where the concept of 7 manazil in the Quran came. There was no concept of 30 juzz in the times of the companions. In the later times, when people could not read a manzil a day, then the concept of juzz came in and it was divided in 30 parts which people used to read one a day. Now let us analyse ourselves.

Reward for reading the Quran:

Are we doing even that. Even when Allah swt has told us through his prophet PBUH that for every letter we recite, we get 10 hasanat and in the Alif Laam Meem, alif is a letter, laam is a letter and meem is a letter. So it is incumbent upon us to make a routine of reading some portion of the Quran every day.

MAKE A SINCERE EFFORT TO UNDERSTAND THE BOOK OF ALLAH:

This, to me, is the most important right of the Quran.

Understanding the Quran is at two levels.

- Dhihkr
- And Tadabur

Example of crude oil spread on sea:

Have seen what happens when some crude oil is spilled on the sea surface. Those who collect it after the spill, do they have to go inside the water to pick it. No, it stays right on the surface and can be picked from their ease. However, if we have to take out the pearls, we will have to dive deep. Picking the oil from the surface is dhikr of the Quran while the deep dive refers to the tadabur.

Dhikr:

Allah swt says that

Walaqad yassarnal Qurana lidhikhr. Fa hal mim mudhakhir.

So the taking of meaning from the Quran is made easy. All we need to do is to have the right approach.

Importance of studying Arabic language:

Scholars say that it is mandatory upon us to learn enough Arabic to be able to understand the message of Quran. Many of us have come from backgrounds where English was not our first language. But if we can use it in our day to day interactions without any problem, but can't speak or understand Arabic, it is a big problem. It is incumbent on me, and all of us, to start to learn the language of Quran if we don't already do.

Tadabur on the Quran:

The second level is tadabur.

Allah swt says: Afala yatadabaroona al Quran

It is the deep dive into the meaning of the Quran which necessitates acquiring knowledge about a lot of things. About the intricacies of Arabic language, hadith, fiqh, usool, modern sciences, sociology, psychology and a number of other aspects.

Principles for understanding Quran

There are some important principles that we have to keep in mind while understanding the Quran. We are living in the age of fitnah and deviation. Accordingly it is very important for us to understand the reasons for those deviations and stay away from them. On one hand, we see al-khawarij who misinterpret the Quran and do all sorts of atrocities that are clearly forbidden by Allah and his messenger. The second major attack is from the orientalis who try to create confusion among the Muslims by either giving half information or spreading misinformation. To cater for that,

the scholars of Islam have devised some sciences which are really important to understand. This includes usool at tafseer (which covers who the tafseer is to be done and which books of tafseer are reliable and which are not and why). Similarly, there are subjects like usool al hadith and usool al fiqh which are extremely important. For example, when we are trying to understand a Quranic verse, we have to collate all verses on the topic and see their collective meaning. Same is the case with hadith. If we look at that in isolation, we can fall into deviation.

Easy steps for understanding Quran:

So, it is important that we should select some sources of good tafseer and dedicate some time to that on daily basis. There are numerous good books that are available in printed, electronic as well as audio-video form. It can be as simple as listening to a good reliable tafseer while going to work or coming back from it. Use your mobile or your car CD players to acquire this blessing.

ACTING ON THE QURAN:

Acting on the Quran has also got two levels.

- One, acting about the al-faraaidh and ahkam of the Quran.
- Two, creating systems and organizations that help the iqama of the Quranic principles.

It is therefore important for us to understand the ahkam of Quran and implement them in our lives. In addition to that, we should also support the organizations that help us in the implementation of the beautiful teachings of Islam. The halal superannuation, Islamic financing organizations, halal certifying bodies, Islamic schools, Islamic community and sports organizations, Islamic media organizations are all some of the efforts for the embodiment of the Quranic teachings and need a support from us.

SPREADING THE MESSAGE OF QURAN:

It is our responsibility to not keep the beautiful pearls of wisdom of Quran to ourselves but also communicate it to others. The statement of our responsibility is;

Baligho walau aayah.

And also the requirement that our master gave us in his Khutbah hajjatul wida that those who witness are to take the message to those who are unaware of it yet. This we can do through our words as well as through our actions. This is what we can do to spread the beautiful message of Quran – by embodying its beautiful message in our character.